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"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM"

CHARLES PARTRIDGE, PUBLISHER, 125 MAIDEN LANE TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 45.

THE SPIRITUAL TELEGRAPH.

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|---|----|
| One Year (usually in advance of publication of the year's publication), | 95 |
| Per Month | |
| Three Months | |
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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

I stated in my last article that the simplest raps, ascertained to be made by an invisible, intelligent power, affords a conclusive proof of the presence and action of such power, as any other manifestation whatever. But while people are endeavoring to account for the rappings by attributing them to animal electricity, concealed mechanism, or other like causes, different manifestations occur, as if to exhibit the futility or absurdity of all such speculations.

MAINTENANCE IN BARRACKED HOUSE

as certainly in the dark as in the light. The important question is not, why they can be made in one condition of things and not in another, but whether they are really made at all without imposition or trickery.

that instrument capable of producing. I have also heard Fisher's Hornpipe, and other tunes, played with a common breakfast bell most admirably, every note being sounded as distinctly as it could have been upon a violin.

during the rapid execution of a piece of music without the loss of a note, when the instruments have been at a distance from each other, and it would seem very extraordinary if any living person could find and use them with such celerity and precision. During the beating of a base drum, with a drum-stick of heavy hickory wood, some two feet in length, and an inch or more in diameter—making, in fact, a very formidable weapon—I have known one note to be made by a stroke upon the drum-head almost powerful enough to break it, and the next by a tap upon the forehead or breast of some one of the company, so gentle as to be scarcely perceptible, evidently intended as a kind of sportive reminder of the accurate knowledge of the position of the parties possessed by the invisible performer. On such occasions I should have been extremely reluctant to sit within reach of any human drummer, whilst wielding such an instrument in that manner in total darkness. I have also known pieces of wood and other heavy articles thrown with force about an apartment in which several persons were sitting or standing, often very close to the persons of some of them, but have never known any one to be injured in the least degree, though, obviously, there would have been great danger of accidents if the same things had been done by human agency. There seems to be every indication that the operating power has, on such occasions, as clear and accurate a perception of the situation of everything in the room, though changes be constantly made, as any person could have in full day-light.

NUDE MATERIALISM. No. 4.

ASSOCIATION OF IDEAS.

Having in a former section traced the operation of memory or recollection in its simple or consecutive form, we will now endeavor to point out the *modus operandi* of its most prevalent modification—that complex state of consciousness in which two or more ideas are simultaneously represented.

None of our internal movements are independent or isolated; they are all connected and held together (as indeed are all the movements in nature,) by a multiplicity of relations and combinations, and the more they are repeated the more they call into play the movements of the adjacent organs, giving them an increased tendency and facility of motion. Thus, the more a remembrance is renewed the more easily it awakes all those collateral perceptions or ideas with which it was previously connected. It is thus that we arrive at a comprehension of that important mental phenomenon, the association of ideas, the observation of which has been so justly commended, as throwing the greatest amount of light upon our intellectual operations, and which is itself but the mechanical or chemical connection of the organic movements which reproduce our ideas.

That the sight of an object often recalls former occurrences and revives former feelings, is a fact which is perfectly familiar to every one. In passing along a road, which we have formerly traveled in the company of a friend, the particulars of a conversation in which we were then engaged, are frequently suggested to us by the objects we met with. In such a scene we recollect that a particular subject was started, and in passing the different houses and plantations and rivers, the arguments we were discussing when we last saw them, recur spontaneously to the memory.

The connection which is formed in the mind between the words of a language and the ideas they denote; the connection which is formed between the different words of a discourse which we have committed to memory; the connection between the different notes of a piece of music in the mind of the musician, are all obvious instances of the same general law of our nature, simplifying the general fact that trains of thinking, which by frequent repetition have become familiar, offer themselves spontaneously to the mind.

There are some particular times which, whenever we hear played, or sung, bring a variety of persons and things to our minds which had been seen at the time we first heard those tunes. For which the moment before we had no thought about. The same thing happens also to some particular tastes and odors.

All these well known phenomena are accounted for most satisfactorily upon the principles and laws which govern material, organized, earth-born organisms, or to speak more definitely, by a reference to the brain and nervous systems, to-

gether with the various stimuli by which they are impressed.

The particular sounds, tastes and odors, impress the nervous system and brain so as to put them into the same posture, frame, or disposition, or to cause them to pass through the same series or sequence of motions, as they experienced when originally impressed by the particular sounds, tastes or odors, and as the persons, places, or things (which were seen when the sounds, tastes or odors formerly acted upon the nervous system,) impressed the nervous system simultaneously with those sounds, tastes and odors; the same states of the organism being revived, the same consciousness of persons, places, or things is also simultaneously brought to mind.

CAUSES AND PHENOMENA OF DREAMING.

Perhaps there is no state of consciousness upon which so much speculation has been given to the world as that of dreaming, and perhaps there is no subject upon which so many wild and extravagant theories have been founded. We therefore demand the reader's particular attention, while we endeavor to show that the phenomena of dreaming are governed by the same principles and laws which regulate the phenomena of primary sensation, memory and the association of ideas.

That objects, actions, and occurrences seem to be real in dreaming, proceeds partly from this—that the organs of the senses being shut up externally, the mind can have no impulses from outward and real objects to compare them with, and thereby perceives their unreal nature; and partly, that in sleep the organs being somewhat inverted, or altered in their position, (the pupils of the eyes, for example, turning up, as may be seen in children when their upper eyelids gently fall down as they go to sleep,) the impulsive cause, absolutely necessary in primary sensation, exerts itself upon the naked end of the nervous fibers, as well as upon the outside of their coats, which makes it considerably to resemble primary sensation.

This impulsive cause may be exerted, for instance, from the inside of the upper eyelids (as well as from parts more contiguous) through the cornea and humors of the eye upon the retina. And this seems to be the reason of that almost infinite variety of images and things, seemingly floating and passing, as when we are upon the confines between sleeping and waking.

It also goes to show that, dreaming and thinking, we actually see that objects and occurrences are produced by the same interior instruments that we use when awake; the impulse, of course, not being by the intervention of media external to the body, but by the operation of some of the vital processes going on in some of the various organs of the body.

It is probably owing to an excess of the inversion and alteration of position already alluded to, perhaps of the whole sensory apparatus, that we are unable to remember many of our dreams, and the thoughts we had in them, when we awake, as the dispositions or frames can not then be renewed. And to this impulse, also, (from this inversion), being exerted upon the naked end of the nerves, as well as upon the coats of their sides, are owing, perhaps, all the phenomena of our dreams, (things seeming real), with all our modes of thinking, reflecting and reasoning on them, and every association and connection belonging to them, which still makes it farther manifest, that in these cases the disposition or frame of the nerves and brain is the same with that with which we see and think when we are awake. For the mind is no more outside the body when we dream (as some have conjectured), than it is at the Falls of Niagara when we happen to think of its mighty waters as we sit in our studio at New York; for we never dream we see or do anything, but we always have a consciousness of our being invested with our bodies. Let us endeavor to fix our idea out of ourselves as much as possible; let us chase our imaginations to the heavens, or to the utmost limits of the universe, we never really advance a step beyond ourselves.

(To be continued.)

WHITE'S PHILOSOPHY.

WARRICK, ILL., Jan. 26, 1859.

PATENT PATENT: Amidst the many conflicting views advanced by Spiritualists, which have been adverted to on former occasions, I am happy to perceive that light is not extinguished, or in the least diminished, but is made to shine brighter and brighter. Some few weeks since I forwarded to you a synopsis of a discourse delivered in this town by a venerable gentleman, Thomas White by name, from Ohio, who,

it seems, had the pleasure of an interview with yourself at the Spirit-room. As that communication was destroyed by the accident of fire, I am willing to reproduce it, so that its light may a second time penetrate amongst all those who have eyes to see. Thomas White professes to have received his philosophy from Father King, and to be attended and inspired by a brother of King's, and from the cogency of his reasoning, and profundity of his philosophy, it is probable he may not be mistaken. He completely annihilates annihilation, and proves beyond a doubt that every soul of man lives, and has its being in God, and is therefore an integral part of God—consequently can never cease to exist, nor fail eventually to attain unto happiness. These views he sustains upon both philosophical and scriptural grounds. His idea of God is sublime. He maintains that an individualized person is nothing but an idol, no matter whether it has three heads or only one. That God is not only a principle permeating all things, but that Deity is more correctly understood to be seven principles, which are primary principles of all things, and are everywhere present. That these primary principles underlie all minor principles that exist throughout nature; that all causes are underlayed by minor principles, and all effects are caused; hence every effect is the result of a cause, and every cause the result of a minor principle, and every minor principle the result of a primary principle, thus proving that "God is all in all," and that every effect is the result or offshoot of one or other of the seven primary principles; thus proving that we live, move, and have our being in God as certainly as that the animalcules that float in our blood, live, move, and have their being in us, and are integral parts of us.

The first principle is Power. There is no power but the power of God; if it were otherwise there could be no God as exclusive source of power; therefore, wherever we see power manifested, we see one of the God-principles. This he claims must be so, or Jesus would never have told Pilate he had no power only as he received it from above. The power of God is the Word of God: "In the beginning was the Word and the Word was with God, and the Word was God, and all things were made by it that were made." Thus we see power necessarily produces action, and action develops organization and organization, under the influence of action, develops life and life develops intelligence, and thus we have three of the God-principles manifested—Power, Life, and Knowledge. Life is a God-principle. There is no life but the life of God; God is life; therefore, wherever you see life, whether in the green blade, the flower, the animals of the lower order of human organism, or the angelic hosts, you see God manifested. It is all, all the life of God, rising by process of development until it culminates in the human soul which retains its identity eternally, and when each of the other God-principles become fully developed, it realizes that it lives in God, is one with God, and like Jesus, a perfect Son of God.

As I have intimated, knowledge is a God-principle. There is no knowledge but the knowledge of God. All that we have obtained we have derived either directly or indirectly from God. The acquisition of knowledge is the developing of the God-principle, implanted in our natures, which gives us an insatiable thirst for knowledge. Power, Life, and Knowledge are three God-principles, which men possess in common with the lower animals, only differing in degree of development. There are four other principles peculiar to man, together with them being manifested in the lower animals, except in a very limited degree. One of them induces most animals to care for their young. Goodness, Love, Truth, and Justice are pre-eminently God-principles peculiar to man, and there is no man who has not the germ of those principles incorporated in his organism in a higher or lower degree of development.

These seven principles constitute the God-head or the nature of God, and being developed in the person of Jesus to the fullest extent possible in this sphere of existence, induced him to say, "He that seeth me, seeth the Father that sent me: I and the Father are one." The Apostle was also induced to say that in "Him dwelt the fullness of the God-head bodily."

Thomas White makes a distinction between Mind and Soul or Spirit-mind, being the result of spiritual organization, and Spirit-organization the result of physical organization. Spirit think; and the evolving and out-flowing of thoughts constitutes mind. Thoughts are electrical emanations, as ordained by the

brain and sent forth by direction of the Spirit, and like the electrical rays from the sun, they never go forth without producing an effect. He divides the brain into three grand divisions—the animal, the intellectual, and the devotional—and claims that they evolve electricity of different modifications, and the condition of the soul depends on which division predominates and elaborates the greatest amount of electrical force.

I have thus given a brief synopsis of Thomas White's discourse. He is clear in his delivery, and earnest in the position he has taken, and should be heard to be properly appreciated. I hope this exposition of his philosophy will be the means of helping him to attentive audiences wherever he may go, in the furtherance of the Gospel of Truth.

Yours fraternally, W. L. LOVEDAY.

We can not decidedly answer our correspondent's private note, for want of experience in the department to which it relates. From what we hear, we should answer "Yes" for some things, and "No" for others. [Ed.]

CORA HATCH AS A SCHOOL-GIRL.

In the town of Waterloo, Jefferson county, and State of Wisconsin, stands an old white school-house, on the one side of which flourishes a little dense poplar grove, and on the other is to be seen the repository of the forms of those of our friends who have gone before us to the Spirit-land. In that house I saw, as I made my official visit (July 20, 1852) as Town Superintendent of Schools, a tall, dark-complexioned teacher, industriously striving to maintain order and impart instruction to a numerous school. This teacher was the late Miss Mary Folson, now Mrs. Hayes of Spirit-medium notoriety. As my superintending eye glanced over the school, I saw at once a sylph-like form gliding gracefully from one part of the school-room to the other. Ever and anon the middle-aged summer breeze which had stolen in through the open casement, could be seen playing fantastic tricks with her flaxen, flowing ringlets. Her intelligent, precocious demeanor, her clear, light blue eyes, her well-shapen head, her promising phrenological developments, all tended to give to me hopes of having an entertaining scene at recitation. But how fallible are human expectations! When recitation time arrived, Cora appeared in her place only to show her extreme sensitiveness for her failure by weeping like a child (as she was). Owing to some (to me) unseen cause, not a word of the lesson was recited by Cora, and all my elevated expectations were at once blasted. Such an unlucky circumstance could not be easily forgotten or passed by, by one of her ambitious, sensitive nature. She continued to weep until the teacher announced the exercises on the part of the school closed for the day. All eyes were then turned upon me, seeming to say, "We have done our part, and we now expect a word of instruction and encouragement from you, Mr. Superintendent."

I took occasion to set before them the general outlines of what constituted a good education, viz.: a multitude of useful facts correctly learned and carefully arranged; and I remarked that one might range from class to class, and pass in a careless manner entirely through our seminaries of learning, and even obtain their highest diplomatic honors, and still be entirely destitute of a correct education, wholly on account of carelessness and indifference while a learner. I placed before them as a moral lesson, the fact that a careless neglect of conduct had ruined many a promising youth, who, had they cared more for their faults and failures, and even wept over them again and again, and tried as often to avoid them in future, their careers would have been far more promising; that those who cared and regretted their errors, and even wept over them, would be the very ones to avoid a repetition of the same. Pointing to Cora, who was still weeping, I continued, there is hope in Cora's case; being sensitive to errors and failures, she will avoid them in future, and I venture to predict a brilliant future for her. I claim no prophetic honors; any close observer of human nature could have said as much. How has this apparent vision, this random prediction, been verified in her recent career of usefulness! But how has her sensitive nature withstood the crash of all earthly prospects of domestic felicity? It is not my aim to censure any one, but thought is a wand, and will not be restrained. C. A. MURKIN, M. D.

Bureau, Jackson Co., Wis.

SPIRITUAL LECTURE AND CONFERENCE.

FORTY-SEVENTH SESSION.

Dr. Gray furnished his accustomed written report, and as before, as a whole, to the subject of the evening, and was followed by the Reporter, he has taken the liberty to make it. The Doctor, as understood by the Reporter, proceeds upon the supposition that the nineteenth century, to get on well, must turn itself in a new direction, to the first all that is required before a better comprehension of what the first taught his words are:

"I think the existing high forms of civilization require the acceptance of Christianity, based upon a rational system of moral philosophy, the outline of which, I think, may be found in the following propositions:

1. Truth is merely seeing things as they are, but the discovery does not necessarily improve moral character.

2. Knowledge is like a sword, having or destroying, according to the integrity of its possessor.

3. Knowledge, however, being the grand instrument of power and self-aggrandizement, naturally tends to vice, and not to virtue as is popularly held.

4. True progression is not a new advance in theory, but an advance in experience.

5. Sin is merely a departure from Nature's law, and holiness a simple return to the same.

6. All are depraved, because all have transgressed Nature's law, and all are under the dominion of perfected habits.

7. Suffering and suffering are inseparably connected with moral progression, because no other experience will secure deliverance from vicious habits.

8. Nature has two methods of governing, viz., reason and force, and they who conform either as illegitimate, condemn Nature.

9. With moral beings reason is designed for the ignorant and force is designed for the vicious.

10. Penalties which involve suffering are the natural and necessary results of the violation of moral as well as natural law."

He admits that "some of the foregoing may be regarded as the same yet to be proved," but with respect to the "human depravity hinted at in the 6th proposition," he would refer the doubting and to some of our reportorial adherents. In the way of increasing the wisdom of this Conference, "as a sovereign antidote for all such doubts."

Dr. HALLAM asked to be indulged in the repetition of some thoughts previously advanced, bearing upon this question of the future, and the action of spiritualism thereupon. Spiritualism, by supplying a just standard of criticism by which to try the past, gives us, through the same measure, ability to affirm as to the future, what must be the future. The light of spiritualism is both prospective and retrospective. To illustrate: its first lesson is, that life is known only through its manifestation and that manifestations of human life, however varied, are but one measure, and condition, of the present, and not certain well-defined powers or characteristics. Consequently, when history affords certain powers as belonging to, or being experienced by, man, the student has only to ascertain whether or not these powers belong to man in the present. If they do, then did they ever; or, if they did ever, then do they now; for when we have verified a principle, or an essential substance or identity, we have found an eternal thing, of which change is not predicable. For example, property or ownership is an affirmation of identity. Very well. Apply the standard, and the question of truth or falsity is infallibly disposed of—possible today, possible ever—existing in the present; it must have been in the past, must be in the future. Thus, that which reveals to us a principle, (which revelation is a manifestation of its life to us, not to another, makes for us, by virtue of itself, a final settlement of all conceivable things subject to its action. Spiritualism, by this natural method, is in the beautiful process of establishing a religion, concerning which there can be no more doubt as to what the future will say to it, than the mathematician has with respect to what it will say to his multiplication table.

Now, to know the organic form of the ultimate civilization, we have these our indications. First, the instincts or inherent qualities of man; and second, the involuntary testimony of his recorded history. What means the universal revolt of unreasoning infancy against all restraint imposed upon its own will? The Church says, it is an *Adamic depravity*; nature says it is her own propensity of ultimate emancipation—a propensity in perfect accord with thatorphic utterance of clustering vines and hanging figs and the enjoyment of un-molested individual ownership. What mean revolutions civil and religious? The destruction of so much life and property merely? Such a conclusion is to rule God out of the universe, order out of nature. One has only to observe how parchments whether sacred or evil, that can not demonstrate themselves to the living but lost, or address themselves to the needs (real or supposed) of the living man, are trodden under foot by both churchman and layman on all the days of the year save perhaps, Sundays and the fourth of July. To know that the ultimatum of government is to be the enthronement of every man a king. All inspiration is prophetic of it, all human effort tends thitherward. "Whatever ye would that men should do to you, do ye even so to them." What is that but enthusiasm, the individual making his highest sense of right, the empire law for his.

In the light of these facts is seen the utter futility of all effort to bow the neck of the nineteenth century to the dominion of the last. It will yet come to own it as a younger brother in whose face is seen the likeness of a common father, but it will never submit to it as a master. Consider carefully the impulses of "Young America," she is no bastard, nor did she come into the world by chance. The nation that can make mere brute forces turn its own flag into ships, and its rage into literature, will ultimately manufacture its own religion, or be without one. Spiritualism has come to help her do it, and its method is not that of a tyrant, but of a teacher. The inspiration of every age is indicative of the ultimate fact that man is to govern himself—to be a law unto himself—the true reformer is he who can

daily accept this fact as his law, and upon it as on a firm foundation, erect the superstructure of knowledge and wisdom that shall enable him to discharge the prerogative with dignity and ability.

Dr. Gray accords in the main with what has been said, but having nothing to add to the paper just now, invited the attention of the conference to the progress of spiritualism in China. He has watched the movement and subsequent unfolding among the orientals with much interest. It appears to have begun in 1843, though its historical existence dates from about 1830. The fact of its occurrence is nearly simultaneous with our own, is an interesting circumstance to say the least. It appears that the revolution in that Empire commenced with the present rebel emperor, who was at the time an obscure school-master in an insignificant northern province. He is a poor, and his revolutionary career began with a vision indicating his future field of effort. In this state of spiritual illumination he received some hints of the religion of one God, and the consequent deification of the nation, which vision was deepened into conviction by consultation with the missionaries. Having taken his position, he gradually began to emerge from his original obscurity, and to gather followers. He put himself in direct contact with the popular faith by denouncing the worship of Confucius. Entering a temple on one occasion, he split a respectable old god ten feet high, into seven pieces. Gathering power and influence, he boldly charged upon the corruption and tyranny of the mandarins and the provincial subordinates of the Emperor. His doctrine, hopelessly Catholic, repudiating the heretofore all too vulnerable prejudice of the people by which all mankind save themselves are denominated "outside barbarians." He is an advocate of woman's rights, and an agrarian as to property. Indeed, his projected reforms are truly wonderful, and his revolutionary efforts being aided by spiritual illumination through the trance, did far he thinks to unseat the old Tartar despots, and to inaugurate a new order of things in that ancient and conservative realm.

Mr. J. D. Davis undertakes the prominent inquiry to be, How can we best prevent the recurrence of the old sanguinary conflicts, in the transition from the present chaos to a more rational civilization. To prevent this, will require something more than standing sword and marching ourselves under the stars banner of speculative philosophy. We must sit in judgment upon our own acts. We must inquire, Do we live by fraud ourselves? Do our acts tend to the prevention of poverty, or to its perpetuation and increase? These questions are of vital import, because history shows that the grand reservoir whence flow the streams of revolutionary literature is poverty, loaded to overflowing by accumulated wrong. This fountain is with us now. The coming order, or rather disorder, is perpetually leaping up with against the day of wrath; and spiritualism, if it would do anything to prevent the imminent catastrophe, must take its hands out of its pockets, and begin the work of restitution. It is the duty of the man who is the blood spiller, and the full fed one. Repent the world from its poverty, and you have done the first essential work in the way of saving away of its sin. He is glad to hear, on the authority of Dr. Oakes, that light is dawning in the East; he had about come to the conclusion that the winter solstice had been reached, that the sun of justice and right had set, and that the night of total darkness was equal all over the globe.

Mr. Coran said: Some four or five years ago he had a vision, wide awake and instantaneous. A mountain appeared in front of him. On the left were spirits, and on the right mortals, each occupying the plain at the base of the activity. Some of the mortals were digging, and throwing the dirt against the hill, the desire of all of them being to get to the top of it and according to the theory of the spread of subterranean, this was the way to do it. Others were trying to climb up, with their shoulders and picks upon their shoulders. These did greatly annoy the diggers by reason of the loose dirt thrown from out up, tumbling back into their eyes, being disturbed by the up and march of the others. Some of these latter threw down their tools after a time, and went to get better. Hearing a new what elevated point of observation, they called on those below them to come up. There was manifest the difference which makes the vision applicable to the question before us—they differed as to the means. We can not avert the calamity incidental to revolution. The dissolution of nationalities is inevitable. Of those existing at the present time, ours will probably go first, from the fact that we are a fast people. Fast eye men make the order of nature. All the nations in turn have thought they had the ultimate truth; but time has verified that there was truth to be found there. Now, the question, What has spiritualism to do with the present and prospective condition of things? depends for its answer on how we define spiritualism. If we define it to be the utterance of words and phrases that it has not done much, and must continue to do still less, though there is truth in those utterances, not excepting those of Mohammed and the Mormon prophet Smith. But their truth became a stumbling-block, and the good that might have been derived from it was, and is, neutralized through the narrowness of inability to the poor and the doctine. Now, the spiritualism that is to do efficient work, is that which springs from within the individual, and warms his heart as well as his head; and that which simply produces the afflicted multitude. I am a medium sent of God to do good to your soul and seek. The right man sent and proclaimed his advent from God at all; he works and wisdom, not his organs, is the measure of his power. The analogy and bloodshed of the French revolution was because the philosophers addressed the intellect of the nation, stimulating that to the neglect of its heart. The spiritualism that is to avert similar calamities is that which unites and develops the two within the living individual.

Mr. Lever thought Mr. Coran was in error in charging the blood of the French Revolution to the philosophers who taught what they came used to be the religion of Nature. The fact is, as to the means, the philosophers were without people. What would a Roman Catholic population be, or be made to comprehend, of what these men taught? Some of that cruelty is to be ascribed to the greed of the age; a large portion to the miserable evils under which the population groined. It was to a population not blinded by the light of philosophy, but at first of the ignorance of Catholicism, and lashed to madness by their wrongs, that we are to look for the cause of their horror; and we are to remember also that their enemies have been the popular biographers of their deeds and of the circumstances that perished them. But these scenes can never be repeated. The golden age of progress forbids it.

Adjusted. R. A. HARRIS.

[The report of Dr. Gray's speech is so long, and came so late that we are obliged for want of room, to defer its publication till next week.]

PHYSICIAN TO DR. SCOTT.

WONDERS OF SPIRIT HEALING.

CHAS. PATRICK, Esq., Editor of SPIRITUAL TELEGRAPH:

In perusing your paper of 2nd January, 1899, I observed a gentleman, and I think, most distinguished, Dr. John Scott, to give the benefit of his truly wonderful healing powers to the public spectators of your city. A few observations on this important subject may not be unacceptable from one who during several days had an opportunity of witnessing what his healing power can effect. I am a distinguished physician, a man of letters. Dr. Scott has everything to him and nothing to gain. It may be said he courts notoriety; but let the doctor for a moment consider what an unfortunate necessity it would be to him to see who have by his profession as a healing medium. Dr. Scott must feel great confidence in his power or he would never court such a terrible exposure. Truly the Doctor must be a bold man to place himself voluntarily in such an inextricable fix. The stories he has formerly heard while navigating the great Western lakes, when the Spirits so mysteriously carried him ashore on some forest in spite of his remonstrances, and perhaps a few three-cornered wooden tables, compelled him to go to healing the sick, would be nothing to him. From what I saw of the Doctor, while in New York, I am sure he is neither a blind enthusiast nor a madman, but a wide-awake American, and a plain, unassuming and kind-hearted man.

I will now state what I saw at Dr. Scott's house, which I visited about twice a day for more than a week. He had several patients bearing with him, whom he treated by the "laying on of hands." I observed one gentleman whose face was covered with red blotches or sores. He moved about and laid himself down on the sofa with great pain. After seeing him for two or three days, without learning into the nature of his disease, I ventured to ask him, when Dr. Scott was attending to a patient in another room, if he was receiving any benefit from his treatment? With a look of surprise at my question, he told me, "O yes, the sores are rapidly healing all over my body." In two or three days more I saw him walking briskly about the room, greatly improved in appearance and evidently feeling rapidly.

But the patient that chiefly attracted my attention was a lady with what the Doctor called a "fungus hemorrhoid," or enormous swelling, extending from the right eye all over the right cheek and below the chin. The swelling below the chin was like a bag of flesh, about three inches thick. On inquiring what caused the cancer, the patient informed me that it began with some irritation produced on her cheek by her breast. She had been two or three weeks under Dr. Scott's care, who treated the disease by manipulations around the swelling, without using any internal medicines. She immediately felt that she was getting better, and the swelling on her cheek was greatly reduced in size, so that the right eye was freed from its encumbrance. I felt greatly interested in this case, and watched the progress daily, while I remained in the city. A few days after my first visit Dr. Scott told me that the swelling below the chin was cracking, and the whole swelling was coming off in one piece. In a day or two more the whole mass of diseased flesh below the chin came away, close to the lower jaw, leaving a dreadful sore full of holes. In order to be fully satisfied on the subject, I asked the Doctor if he would allow me to see it. I learned. He at once kindly assented, and told me if I would come to his house the next morning, he would not have it treated until I arrived. I then saw it as I have described it. After his assistant cleaned the sore, he applied some ointment dressing. On returning New York some weeks afterward, I was informed that, being near her confinement, the lady had gone home with the sore all cleaned over, with the exception of a small patch on the left cheek. The disease was a cure.

Dr. Scott informed me that he never failed to cure cancer in the breast at least in all ordinary cases; and he showed me several cures of cancer of the disease which had been removed by the laying on of his hands, and which were preserved in spirits in a large bottle.

It was necessary, from the distance at which patients often reside, Dr. Scott also prepared medicines for them, but he still no hesitantly that the power of healing by the "laying on

of hands" was much more certain and rapid. Of these medicines I can not say much, having had no experience in this way, but I must confess I am very skeptical about the operation of almost all drugs in chronic cases. Of the power of the human hands in curing disease I have no doubt whatever. Since becoming acquainted with Dr. Scott, I have the very best evidence of this power, having become a healing medium myself. I now know that the power exists, and it is now the chief source of my happiness, that I can often in a few minutes relieve great suffering. I know that I am not deceived, and as I have no worldly interest to serve by stating these simple facts, I consider it a duty I owe to the public to bear open testimony to the healing power of Dr. Scott, and I sincerely trust that the honorable Board of Ten Governors will at once assent to his generous offer. If influenced by professional and superstitious notions, they refuse to refuse the just demands of a large body of benevolent men, they incur a fearful responsibility. To attempt to stay the tide of scientific discovery is about as futile as the attempt of the unenlightened Ethiopian who tried to keep out the sea with a pitch fork! If Dr. Scott did not well know that he had cured such cases as he described, he would never make such a proposal. If they do not assent to it the public will naturally conclude that the members of the medical profession connected with these benevolent institutions are afraid that Dr. Scott will redeem his pledge.

It is said of the Chinese that when they go on a trading voyage, each merchant secures a small jar, determined to sink or swim with his own merchandise. With this view each carries a certain compartment of the junk, and deposits himself and his goods there, carefully caulking every seam to keep out the water. The rest they leave to the trade winds and Providence, believing they will strike land somewhere, with their venture dry and in good condition, little caring what becomes of the residue of the company. Are not some of our professional and scientific men pretty much like the Chinese in this respect, and are not professional and scientific attainments destroyed but too often by this spiritual selfishness? It is not the failure but the success of innovators that they dread. Dr. Scott, in answer to my inquiries, informed me that his adoption of the profession of healing medium, was not a matter of choice or inclination on his part, but that he was unwillingly compelled by a spiritual influence to relinquish the medical profession on the Western lakes.

In every case which is presented to him the Spirits convey to his mind a full knowledge of the nature of the disease and of the technical terms in common use by the medical profession to describe each particular ailment. He told me that his education was of the most limited descriptive, and that he was indebted entirely to spiritual influence for any knowledge or practical connected with the healing art.

Almost the first day he saw me he told me that I also was a healing medium. I asked him how he knew this, for at this time I was very skeptical. He simply told me that he knew it, without being able to convey to my mind any intelligible idea of the manner of obtaining his information. I had described to him a Spirit-board of my own contrivance, and a young gentleman boarding in his house, got one made under my direction. Placing one of my hands on this board, in conjunction with the hand of the young gentleman referred to, I received the following communication:

"I have known you want to communicate with Mr. Scott. We want you to prepare yourself immediately for a healing mediumship, for you are wanted in Canada for healing. Seek every available means offered to develop yourself, your healing power is good. Do not omit this advice. We would wish you could remain longer here to get instruction from John Scott. Will you assist me? Yes, we will help you to do it."

This was the very first intelligible intimation I received from the Spirits of my being a healing medium, and on returning to Canada, I received other communications to the same effect. On returning to New York a few weeks afterwards I received similar instructions from the Spirit of my mother, through Kate Fox, accompanied by some wonderful manifestations of Spirit power of which I gave an account in the SPIRITUAL TELEGRAPH of August 21, 1898. During this second visit to New York, I called on Dr. Scott, when he kindly gave me instructions in the modern operation of healing facsimile, teaching me that I could do all that he could; and he generously refused my proffered remuneration for his instructions. He also offered to give me further instructions

whenever I required them. As Dr. Scott was so interested in this communicating results of his experience I think he deserves great credit for such liberality to a stranger.

My only motive in relating a few of the results of gratuitous services to the public in my own experience, to convince skeptics of the reality of this healing power, gave a few cases in my own experience in the SPIRITUAL TELEGRAPH above referred to. During a visit of Dr. Scott to Belleville after seeing her at New York, the same communications were repeated by my mother. The following communication was given by the "sage":

"My dear son, you will have inspiration handed down from the Great Spirit in this great work, you will see the Lord, you must not fail. Be firm and you will receive power by each breath from heaven."

One day before Kate Fox returned to New York, a following remarkable manifestation was given through Mrs. M. After receiving some communications by the Spirit, Mrs. M. remarked that she would have more confidence in the Spiritism of the Spirits would move the Spirit-board, was lying on a little round table some six or eight feet where they were standing, without contact of any kind, a head-board which ran upon little grooved wheels, wires placed in a shallow box, immediately moved up and down and answered several questions by knocking one of the ends of the box. After this the box was several times swung like harp-strings. The table was then turned round with jerks and raps. Gaining more confidence in myself from these communications, I lost no opportunity of offering my services to any of my neighbors who happened to be suffering from pain or disease, and very rarely am I disappointed. I will just select a few cases.

No. 1. C. W.—whom I had formerly cured of cancer in the elbow of six weeks' continuance, and who was 40 years of age, came to my house with pain in the arm from cold and violent diarrhea. I removed the pain, stopped the bowel complaint in about half an hour by holding my hands on each side of his body.

No. 2. A. P.—Chronic inflammation in the left kidney, great pain occasionally. I removed the pain by laying my hands in the same manner in half an hour, and the pain did not return since August 12, 1899.

No. 3. McK.—A blacksmith suffering for several years with a severe sprain in the wrist while shoeing a horse. I held a wrist between my hands for half an hour, which removed the pain, and the next morning I found him hard at work as usual.

No. 4. G. B.—Severe rheumatism in hip joint. He was lifted out of his wagon. I entirely relieved the pain three-quarters of an hour, and he walked down stairs to his office and got into his wagon without help.

No. 5. J. G.—Gout in foot, which was red and swollen. He had suffered for several weeks and could not walk on one side of his foot. I relieved him in half an hour so that he could walk without difficulty, and the next morning he got out of bed, his foot was quite well. The next day of the foot was greatly reduced while I held it between my hands.

No. 6. Mrs. McD.—Gout in the neck. One application of my hands for about an hour, produced a powerful effect, but I had no opportunity of repeating the application. I have learned from the lady at whose house she was staying, that the gout is considerably diminished in size.

No. 7. Mrs. B.—The effect of laying my hands on a singular in this case. She was a delicate girl and was suffering with a short cough and slight pain in the upper part of the chest. I held my right hand on the spot for half an hour, without producing any sensible effect, but on returning to the spot about an hour afterward her mother informed me that where I had held my hand had become so red and so hot she could not touch it with her fingers. The cough and pain were better for the time, and I have no doubt, but do not think this simple treatment, she would have been cured. I repeated the application of my hands once more, and the same effect followed, so there could be no doubt of the fact.

I can remove severe cramps by simply laying my hands on the limb—and headache, toothache, and neuralgia.



NEW YORK SATURDAY MARCH 8, 1930

For the transportation of the press into camp the two best water ways to take are the following: the first route consists in taking the railroad to Cherry Creek, and then in a motor launch project of this latter to the "Barracks" - (this is better) to cross the river to the "Barracks" camp, and then in a motor launch to the "Barracks" camp.

The following paper is respectfully to certify against through, responsibility against, in to management. The paper contains the name of the author

Wherever the people determine the form of government, it is for the time being, the fair exponent of their mental and spiritual state. Every unfolding of human consciousness, or day of progress, requires public sentiment, and requires a change in existing law; and thus governments grow and expand with the people. The ordinary growth of a people demands but slight changes in their government, but growth causes entirely new functions and new elements, "first the blade, then the ear, then the full corn in the ear." The blade and ear of humanity have been evolved, and the full corn is now in the ear. The ordinary growth of a people demands but slight changes in their government, but growth causes entirely new functions and new elements, "first the blade, then the ear, then the full corn in the ear." The blade and ear of humanity have been evolved, and the full corn is now in the ear. The ordinary growth of a people demands but slight changes in their government, but growth causes entirely new functions and new elements, "first the blade, then the ear, then the full corn in the ear." The blade and ear of humanity have been evolved, and the full corn is now in the ear.

WHAT IS GOVERNMENT?—We answer for ourselves, that popular government, to which our question alludes, is the mutual agreement of two or more persons not to infringe, or to allow any infringement upon, or abridgment of, inalienable and individual rights.

Government is considered by many persons as an inevitable something—a power outside of manhood or human interests. We repudiate this idea, and claim that popular government is made by and for men, and not men for government. A proper government of a nation must be the exponent of individual rights, and a guarantor of them. We deny that it has any functions at home beyond these, but in regard to other nations it becomes a trust with them, and must acknowledge and protect each in its national sovereignty, as it does the individual at home.

From the nature of the case, government is limited to the protection of individual and national rights. In our country it is admitted that government derives all its powers from the people. Hence its action and influence must be general. It certainly government can exercise no powers not given it by the people; and who of us has authorized or can authorize, the transfer of our inalienable rights to another? And if we can not do this, it follows that there can not be any special legislation. We deny that government has, or that it can have and exercise, any specialities whatever. Government, in its purity, is a very simple thing, and it should be brought clearly within the comprehension of everybody who consents to it.

To simplify the subject, we will suppose a case of the origin

of government. Consider, then, if you please, that our law-
less time, values and choices are shared by your nation as
a society united. Each individual naturally has a right to stand
to sit, or to be there; he also has a right to breathe the air,
drink the water, eat the fruits, cut the wood, or to dig in the
earth and make a comfortable dwelling place, and also to ride
upon the earth as it is modified for his sustenance.
These are inalienable rights, because they are necessary to exist-
ence, to life and to happiness. Hence, these individuals have
an inalienable right to that which by their own skill and in-
dustry they acquire or produce.

While there is no abundance of land, water, air and power, even for human needs, and all persons are industrious and just, there is no need of any outward expression, or external rules and regulations, or form of government. Let each man of them claim to own all the land, water, air, or other resources of his land, demand a compensation for the use of lands by others, or when some of the party become jealous and selfish, and appropriate to themselves that which is the product of another's industry, then these people come together, and for what? Simply to express their sentiments as to their rights, which embrace their needs. This may be written, printed, or otherwise—it matters not—it is their expression of their rights, which embraces a their government. It is simply saying and agreeing, each with the others, to meet their own business, and not trespass upon the rights of others. It is simply saying to the individual, "Work or starve, or at least take not another's property or earnings without his consent." There is the all of a true government for a nation. It is not complicated; there are no special privileges in it, but it consists in a mutual agreement that each shall work, and then acquire the means of subsistence and not to steal from the neighbor.

It may, and probably would, be economy to go farther, especially in substituting the simple, industrial and just form of government for our present and corrupt form, by each one agreeing to contribute to the expense of restraining those who disregard the just agreement not to trespass on the neighbor's rights, and also to provide for the equitable adjustment of present conflicting rights, and the disposition to take urgent advantage of positions and claims to the detriment of the interests of the masses. This is the ultimatum of a home government. Relations with foreign countries are simple, as we have before said.

It will be perceived, of course, that we deny to government the right to interfere with our intercourse with the neighbor, as long as we do not trespass on his rights, or the rights of the third party. In a word, we confine the functions of government to the protection of individual and national rights.

Taking this view of government, it will be perceived that we object to all special legislation, to all interference by government with individual or associative enterprise and enterprise. It is a mistake to suppose that government can do that which private enterprise can not, and will not do. Government has not a dollar of its own, and has no power in itself. On the contrary, individuals have done all it has the credit of doing; and if government was confined to its own sphere, we believe there would be more enterprise and greater improvements, and work would be performed much cheaper than can be with government interference. We demand that not only individuals and associations, but that governments, should mind their own business. We have never contended that government might involve us or our earnings in schemes of internal improvements, neither that it should rob us of any rights to grant specialities to others, and to those and other wrongs we never shall consent. Who ever has consented to them, and who will?

Some people may be shocked at these ideas of government, and think that if they were adopted, all would go by the board. We have to say that if there all ~~remain~~ in special governmental favors, they are right, and they had better go to work and earn something which is really their own, and not any longer live as public paupers, on governmental favors.

Extend our Circulation and Usefulness.

We have back numbers of the TALENTED lying on our shelves, which we will gladly mail to the address of any person our friends will furnish. They will serve as specimens, and may awaken an interest, and induce many to subscribe.

There are those who measure the value of a dollar and not standard. This class of people have generally come to Spiritualism because of darkness in the object of their life. They happily exclaim now a that to others what is not the class of people we mean. We recommend Spiritualism to their most advantage and in a more measure attain their object.

A friend of mine, a very confidential and the first to forward the interests of the T. T. Co. was established has just related the following fact: financial position of 1927 a stranger who was called on him at his place of business. On coming to village the medium, by some means first came to our friend's brother. He said to the latter— "T. T. Co. business and the spirits have sent me to him with a message. He was accordingly directed to our friend's office. He said to the latter— "The spirits have sent me to inform that you are likely to lose some money." Our friend immediately opened a book in which were written the names of some forty of his debtors. The medium, without the list, instantly pointed to the name of a particular firm, and said our friend \$1,500. The book being opened at a certain place where the name of the same firm appeared, the medium, steadily pointed out there also. The medium, a Hindu, state, evidently could not have known that such a firm existed, much less that the firm was indebted to our friend and was about to suspend payment, which latter fact itself did not then know.

A few days after the above occurrence, our friend came the only way in which the firm referred to resided, (178 main street), and called at their store. After some conversation, he said to them, "By the way, how are things looking going to affect you?" Said they, "We are now under great and if we cannot raise a certain amount of funds by to-morrow this afternoon, we shall be obliged to make a suspension." - "I suppose," said our friend, "you have given me?" - "Oh yes, we have put you in the second class of creditors." - "But why not," said our friend, "put me in the first class, seeing that the money is overdue?" - "You are the debtor," - "I had forgotten that: I will have you put in the first class."

Our friend was accordingly put in the first class of debts. The assignment was made, and he received the following: the debt, whereas, had he not been put on his guard by a spirit warning, he would not have called to inquire concerning the affairs of the firm, and would have been put in the same class of creditors, and would have got nothing.

The special reason the Spirits assigned to our friend, they gave him the above information was, that they would "make good use" of the money that would be saved. This reason may have been adequate in the particular case; but as a general rule, an extraordinary or above the average of information opened to our person is one which, would obviously be unfair to others involved in the same of difficulty, and who should all come in alike to "look." Therefore, although Spiritualism in the above instance, was worth just \$1,500 to our friend as hard cash, we still that those to whom money-getting is the common part of life, had better not depend upon Spiritualism as a necessary profit, or the injustice of their demands from those who in them the source of some dearly bought expansion has already been in several cases which we set of

LECTURE AT DODWORTH

Rev T W. Higginson, from Worcester, believed to be a graduate in Denworth's Academy, New York, has been turning and evening. He entitled his morning duties to

Mr. Huggins commenced by reciting the words of the psalm: "In this world must we follow Providence, and obey it."

Spiritually, said he, mankind have hitherto walked as
 to the future: and now, with but a glimpse of
 guide them to that world into which they are to pass
 thought we should watch and follow the light
 it, while away back in the A B C's of primary

MR. SUNDERLAND'S "PROBLEMS."

BOSTON PARTRIDGE.

I have ventured a brief criticism on these "problems" in the *Spirit World*, of July 19, 1851, a paper published by Mr. Sunderland he says:

"As the manifestations of the spiritual world in my own family, have been of a peculiar character, I have been given specific advice given to me by the spirits, which I have followed, which proved to be of great importance."

And now, in his "problem XIII" he says:

"How can it be explained that the spirits would (if they could) single up their communications with the persons of that with which the country has been flooded during the past eight years, under the name of 'communications' and 'communications' from the spirit-world?"

How can it be supposed that Mr. S. would single up his "communications" with chaffy, political, and other specious, and yet I have received his "communications" mingled up among these, in the same paper. Surely our friend has not been over-consistent in this matter.

We must consider that we are as yet in the A B C's of Spiritualism, and that these will probably render the communications more perfect. As we become acquainted with the laws regulating them, and put ourselves in the requisite condition to receive them, we will see more beauty, more harmony, and a greater truth in them. Man has always craved nature and nature's God, "by feeble sense." Goldsmith, in his *Natural History*, informs us of a blind boy who received his eyesight when some eighteen years of age, and that he, having never learned the use of the faculty of sight, found it very deceptive. He would reach for a glass of water when it was six or eight feet beyond his grasp; and it was only through practice that he learned to measure distance by the eye. He saw "trees as men walking." And who has not seen the infant reaching out its hands to grasp the candle, when it was several feet from him? If our material sight is thus deceptive, and if it is alone through a continued use of our outer eyes that we are able to use them advantageously, then may we not suppose that when our spiritual perception is first opened, we will see very imperfectly, and that this faculty of spiritual sight will often prove deceptive? Is not this the case with all our faculties? Who can drive a nail or throw a shuttle with such accuracy as the man who has practiced those exercises?

Again, Mr. S. says, through his *Spirit World*:

"In what sense is speaking with spirits attended with danger? In what sense is it dangerous for such as are not prepared for it? Perhaps we should say that it is dangerous in the same sense that it is attended with danger for a child to be born of ignorant and vicious parents. It is attended with danger for ignorant people to hear the preaching of sectarian teachers, and so it is for children to do many things peculiar to childhood. Fixing the eyes upon the noon-day sun is attended with danger."

And now, in his "Problem" he says that this same influence is dangerous; that it injures the nervous system; that it causes insanity; that it is not a superior, but an inferior condition.

Now, we have had more or less of this spiritual influence in our family for the last eight years—rapping, tipping, writing, impressions, clairvoyant, healing, etc. We have had some discordant manifestations, yet, when we look back, we can see a use and a wisdom in all of them. Were it not for the "chaffy" and discordant manifestations, we would soon suppose—perhaps believe without a doubt—that death is a purifier, and, with the ultra-Universalists, believe that the imbricate, the highway robber, and the undeveloped, become perfect saints just as soon as they get out of this imperfect house of clay. But as they are, they teach us that we must become good and wise by an effort of our own.

So far as I have observed, this spiritual influence has improved the mind and general health of the medium, with but one exception, and in this case we have reason to believe the fault was on the part of the medium. Most assuredly, in my own family, we have not been injured by this influence; but, on the contrary, we have had our pains and aches removed, our hearts enlarged, our minds elevated, and our lives rendered more happy. And this appears to have been the experience of Mr. Sunderland himself. In a letter to his "spiritual children," after telling them how their pains and aches were removed, he says:

"Now, to this all, now, indeed, is it the best. You are conscious of having had your mind developed into superior degrees of goodness and truth. You have been raised to a most pleasant position with the spirit world; you are more happy, more contented, more grateful, more hopeful. And, O, how my spirit swelled with emotions of

satisfaction when I was told by a host of spirits with whom I conversed in Auburn, August 2, 1852, that they had often been present at my lectures."

Now, is it not very strange that after all this, Mr. Sunderland should tell us that this elevating influence, this superior condition, is not a superior, but an inferior condition? In the foregoing quotations we have discovered as many discrepancies as we can discover in any given "Spirit-communications" of the same amount. But again: Suppose Mr. S. were on some distant planet, and through some imperfect channel (not imperfect in itself, but imperfectly understood), should receive communications from H. W. Beecher, A. J. Davis, John Wesley, John Calvin, Brigham Young, and the New York Conference, might he not, with equal justice, conclude that no sensible person on this planet would single up his "communications" with such a mass of "chaffy" stuff? But go on, friend Sunderland, and give us your thoughts on the "mental-world." We would like to have them; and as we hold that the "agitation of thought is the beginning of wisdom," therefore, go on: keep stirring them up. Running water purifies itself, while that which is stagnated becomes impure. Meanwhile, let us and the Spirit—go along together, though they may seem somewhat "chaffy" at first. To be sure, we may gather more wheat by and by. And should we run a little too fast, and fly off the track, some of the side banks will be sure to catch us, and as the Spirit can not be annihilated, it will get up and start again. This is the way children get to be men and women, and men climb the hill of knowledge, and Spirits rise from sphere to sphere.

"Onward, in life's battle ever,
Marching with a giant host,
From the right we never will sever,
From the truth we never will part;
Gleaming on our standard, Reason
Is our pole-star and our guide;
Instant in and out of season,
Onward with Cyclopean stride."

FRANCIS NORTH.

AUDIBLE SPEAKING AND SPIRIT-MUSIC.

CANAN FOUR CORNERS, N. Y., Feb. 10, 1859.

FRIEND PARTRIDGE:—In the *TELEGRAPH* of February 5, 1859, I noticed a communication from G. W. Knowlton, under the head of "Audible Speaking of Spirits," giving a brief statement of facts occurring in his own experience. After giving the facts of his own experience as a clairaudient, and the *modus operandi* of the Spirits in his development, which, by the way, are very interesting, he says: "Now, Friend Partridge, if you or any of the numerous readers of the *TELEGRAPH*, or those attending the Spiritual Lyceum in your city, know anything of this phase of the spiritual manifestations, I shall be pleased to learn what is said of it." As one of the numerous readers of the *TELEGRAPH*, I feel called upon to make some response.

In the first volume of the *SPIRITUAL TELEGRAPH*, No. 51, is an article under the head of "A Spiritual Manifestation without a Medium," which is some of my own experience, and somewhat analogous to the experience of Friend Knowlton; differing in some respects, especially as to the preparation which he passed through before he was able to hear the audible speaking of Spirits, such as feeling the light sparks as from an electrical machine upon his neck, and drum of the ear; also differing in his hearing Spirit-voices, while I heard Spirit-music, and in the continuance of the phenomena with him for months, while in my case it entirely ceased after the first manifestation. But it is of the same general phase of spiritual manifestation which Friend Knowlton has related, and as undoubtedly but few of the present readers of the *TELEGRAPH* have ever seen any of the numbers of the first volume, I thought perhaps you might deem it worthy of republishing, as being somewhat of a coincidence.

A SPIRITUAL MANIFESTATION WITHOUT A MEDIUM.

"Saturday, August 14, 1852, just after dinner, while in my shop, the weather being calm and beautiful, the doors and windows open, for a nooning I took up a book, and began to read; while my mind was engaged in the subject matter of the book, suddenly my attention was attracted by a kind of jingling noise at a distance, much like the rattling of a chain, apparently much like a person approaching toward the building with an ox-chain in his hand. It presently changed to a noise like the jingling of pieces of tin; still approaching me, it changed again to the sound of a hand-bell, and as I listened to it, bell after bell was added, until there appeared to be quite a number of them; the sounds grew softer, and more and more melodious, and continued to grow more musical and

sweet, when it again changed from the sound of bell to the sound of a piano, and came into the room and reached the counter about ten or twelve feet from where I sat, when it played a few over half of a most beautiful and regular tune, and then it suddenly ceased. Much did I regret that it stopped so soon, for I greatly desired to hear it more. The sensations which the music, together with the circumstances, caused me to feel, were delightful and thrilling.

The music was instrumental, and sounded as much like a large music-box as anything I can compare it to, excepting that it sounded better and louder than any instrument of the kind that I ever heard. The delightful feelings which this manifestation produced upon me at the time, I can not describe; yet the skeptical feelings which immediately followed, half-destroyed my pleasurable sensations. The phenomenon being new, and strange to me, I began to cast about in my mind for some natural cause, but I utterly failed in every attempt.

The eccentricity of the manifestation is certainly very remarkable—the gradual transformation of a rattling, jingling noise, to that of a ravishing, beautiful tune; its being of so short duration, and only half of a tune, so tantalizing, besetting in me a longing and intense desire to hear the rest of the tune so as to have heard it long enough to have learned it perfectly; or, if some one else could have heard it as well as I, it would have been no little satisfaction.

The sounds, all of them, were such as were perfectly familiar to me—the jingling of a chain, the rattling of tin, the sound of bells, and of an instrument of music. If it was a veritable manifestation from the world of Spirits (and upon no other hypothesis can I account for it), then we must naturally infer that the spiritual world, at least in some respects, is much like the natural.

"I am fully sensible that the reading of the above facts can never be so convincing to any one as the realization of them were to me; nevertheless the minds of those who have had similar manifestations will readily respond to them. And again, I am aware that by many they will be considered as the vagaries of an excited imagination, and perhaps by some as the effects of the incipient stages of insanity. Let men and women think of them as they may, to me they will ever remain outstanding, veritable facts—the facts in themselves are simple indeed, nevertheless wonderful—a pebble or grain of sand in themselves considered are as wonderful as the Alps or Andes."

DANIEL SIZER.

LECTURES IN PAINSEVILLE, O.

PAINSEVILLE, O., Feb. 19, 1859.

MR. EDITOR: We received a visit last week from Mr. F. L. Wadsworth of Maine, who delivered a highly interesting lecture, proving by the past history of the world that whenever and wherever there was a demand for higher and more truthful ideas of God and of religious truth, the arts and sciences, agricultural implements and everything pertaining to the onward progress of mankind, there always had been a supply.

The time had now come when the demand was earnestly made for more evidence of immortality; that the Church had failed to produce that evidence; therefore the demand was now being supplied by the present manifestations from the world of Spirits. The lecture was highly appreciated by a large portion of the audience. I believe one Methodist preacher grumbled some. Having formed some acquaintance with Mr. Wadsworth, I consider him a very worthy young man; his spiritual nature being highly cultivated, I would cheerfully recommend him to the friends of progress and reform everywhere.

The interest of the meeting was very much augmented by several songs by Miss Libbie Higgins of Chicago. Miss Higgins has since given two concerts in Painesville, which have given unusual satisfaction, having been highly appreciated by the audience. She is a young lady of a cultivated, harmonious mind, with a sweet and melodious voice, highly cultivated and controlled. May her labors be blessed to the onward progress of reform!

I feel very much interested in the spread of these glorious truths, having been educated in, and bound by, the Church creeds, and my mind kept in ignorance and darkness, being taught that the Bible contained all that man need to know. But thank God, I am free—free to gather truth and knowledge from the vast universe of God; free to know and feel that God's love is not confined to a selected few, but extends to all mankind throughout His vast universe; that all emanated from Him and are united with Him by a golden chain of love which will in the great coming future, draw all His children to their kind parent from whom they emanated.

Yours truly,

A. PARSONS.

THE MOVING MENTAL WORLD—THE NEWS.

BANK DEFAULTS.—The Atlantic Bank, Brooklyn, has been declared bankrupt. A large sum by one of its tellers, named Oscar S. Field, who has absconded. The President has ordered a reward of \$400 for the arrest of the defaulting teller, upon his delivery to the Deputy Superintendent of Police of this city. The amount abstracted by him is now said to be over \$47,000. The Bank has a surplus fund of \$100,000, which will be more than sufficient to cover the loss sustained. The capital is not impaired. Since Field has absconded with it, it has leaked out that he gambled quite extensively for two years past, and lost large amounts of money at different times within a few months past.

CONGRESS has but a few days to sit before the adjournment of the regular session on the 11th of March, and the large amount of unfinished business still on hand, will probably necessitate an extra session.

RETIRING FROM CONGRESS.—It is said that Hon. Joshua R. Giddings, will retire from Congress at the close of the present session. Messrs. Stephens, Quitman, Campbell, Orr, Clingman, Harris and Letcher, will also retire at least temporarily, as the term for which they were elected will then expire.

ARRIVAL OF WILLIAM SMITH O'BRIEN.—On Friday of last week the steamship *Prince Albert*, of the Galway line, arrived at this port, bringing four horses Wm. Smith O'Brien, the Irish patriot, who was recently pardoned by the British Government, and allowed to return from Van Diemen's Land to his native country. As soon as the steamer reached her anchorage off Castle Garden, a host of friends swarmed aboard. Mr. T. F. Meagher fore most among them. Mr. O'Brien was soon overwhelmed with friendly greetings by a host of people, who poured themselves upon the decks of the *Prince Albert* from the little steam tug *Dr. Kane*, while Capt. Mahon's company fired a salute of 100 guns from the Battery.

FRIGHTFUL ADVENTURE.—On Monday afternoon, says the *Tribune*, while the steamer *Star of the West* was slowly working her engines before starting for California, one of the passengers accidentally fell overboard as he was walking the plank. The water, which was flowing outward, carried him under the moving paddle-wheel, which he instinctively took hold of, and with so firm a grasp that he was dashed through the water and lifted out again upon the other side, and by almost a miracle he was carried up to the top of the wheel-house, where he was promptly rescued through the trap-door by one of the ship's hands. The passenger was thoroughly soaked, though entirely uninjured. The bewildered man immediately stepped upon the dock, and in answer to the Captain's earnest solicitations to "Come on board quick," if he was going to California, he coolly said, "I guess I won't go on this trip." The steamer departed with his baggage on board, leaving him behind, with sufficient time to consider the various phases of his adventure.

LATER FROM PORT-AU-PRINCE.—Port-au-Prince papers of January 29, were received at Boston on February 21. They give the details of President Geffard's inauguration, which took place on Sunday, January 25, with great pomp, in the Senate chamber. A large portion of the army of the island, foreign diplomatists, strangers of distinction, national dignitaries and others being present. The city was decorated, and the President elect, in the costume of a General, proceeded on horseback to the Legislative Hall, where he took the customary oath of office. From thence the President and suite proceeded to church, where a solemn *Te Deum* was performed. On the way, Geffard was hailed by the people as the "Liberator of his country." The rest of the day was spent by the people in rejoicing over the happy event.

The Asia brought out for Canadian perusal a proclamation from her Majesty the Queen, forbidding the use in future of the special services in the Book of Common Prayer, for the three state holidays, known as the "Gunpowder Plot," "Martyrdom of Charles I.," and "Restoration of Charles II." These days are not henceforth to be observed as holidays.

No law can be found providing, in any manner, for the United States Court in Utah, when engaged on Territorial business; nor has any statute been enacted for the support and disposition of criminals charged with offenses against the Territory! Gov. Cumming, in his message, called the especial attention of the Legislature to this anomalous condition of affairs. Utah is under ecclesiastical government, and despises all attempts at the exercise of civil authority outside of their Mormon religious organization. The Church has its own laws, its own measure of punishment for crimes, and its own mode of execution. Obedience to counsel in all things is the fundamental requirement.

THE WHEAT CROP.—CHICAGO, THURSDAY, Feb. 24, 1859.—The wheat statistics of *Wells' Commercial Express*, show that the accumulation of flour and grain in store here in the last seven days to be only a little over 100,000 bushels, against 200,000 in the corresponding week of last year; while the amount of flour and wheat in store at present is equivalent to 811,000 bushels, against 1,203,000 at the same time last year.

ANOTHER BRIDGE ACROSS THE MISSISSIPPI.—The last stone pier for the bridge across the Mississippi at St. Paul has been completed. On either side of the river channel, at a distance of two hundred and forty feet apart, stand two stone piers, rising about ninety feet high out of the water. The superstructure is fast being raised, and the whole will be completed by 1st of May, and ready for use.

SOLDIERS ON THE ICE.—In Quebec, a few days ago, the 20th Regiment turned out in full force upon the St. Lawrence, and performed all the light infantry evolutions consequent on the corps acting as skirmishers thrown out to cover the advance of a brigade across the frozen surface of the river. The effect is described as very picturesque.

BARNUM'S LECTURE ON THE ART OF MONEY-MAKING has proved an extraordinary hit in England. All the wits and writers go to hear him, and the vast St. James' Hall, London, is crammed every time he repeats the lecture. He has declined an offer of \$6,000 from a prominent London publishing house for the exclusive right to publish the lecture in Great Britain.

PHILADELPHIA SHOEMAKERS.—The journeymen shoemakers of Philadelphia are on a strike. The *Press* says that at a meeting held on Tuesday evening by the journeymen, it was determined that the shoemakers should leave the city, the Grand Lodge of the Shoemakers' Organization paying their expenses to within two hundred miles of the city. It was stated that about one hundred left for the West last week, and that two hundred and fifty will leave this week, if their demands are not met. The number now out of work is about four hundred, and about one thousand have obtained work at the prices asked, and they subscribe 50 cents per week, for the purpose of sustaining those who are still unemployed.

At the President's last levee Mrs. James Gordon Bennett occupied the same room with Mr. Buchanan, and, by her direction, the crowd were presented to her as well as to Miss Lane. At one time, says the *Post's* correspondent, it was difficult to tell whether the reception was Mrs. Bennett's or Mr. Buchanan's. The two occupied a sofa together in the reception room together for about three-quarters of an hour, the President himself introducing his friends to Mrs. Bennett. The latter was attired after the latest French style, and was decked with jewels in abundance, and held in her hand a chignon-bouquet, "put up in an unique manner."

Many will consider it curious, that the gentleman Mr. Kirk, who is designated as the writer who will probably complete Mr. President's unfinished work, bears the name John Foster, the college student who unintentionally inflicted the injury on Mr. P.'s eye.

The *Missouri Democrat* says an Association has been formed for extending our system of express to Mexico and Vera Cruz. It will be extended throughout Mexico, connecting at New Orleans with the express already established for all parts of the United States, Cuba and Europe. The *Democrat* says the Association is composed of some of the best business men in the country, of large experience, and possessed of ample capital to carry out the enterprise in which they have embarked. They will be ready for business in April next.

"Little Ella Burns" read poems and selections from dramatic compositions, last Friday evening, at the house of Mr. August Belmont. When she bid the banker good-bye, he placed in her hand a check for two hundred dollars.

A free colored man named Caesar, or as he was more familiarly called, Pa Caesar, died near Covington, La., on the 4th of February, at the advanced age of one hundred and thirty-eight years. Caesar, according to his own account, was an African by birth, and was brought to Louisiana, then a Spanish province, when he was about fifteen years of age. He has resided in the vicinity of Covington for more than fifty years, and until within a few months of his decease, had retained his physical and mental faculties, engaging in conversation, in the French language, with any one who chose to visit him.

A *Berlin* paper records the following incident in reference to Baron Humboldt:

"The celebrated savant possessed a black parrot, presented to him years ago by the grandfather of the Princess of Prussia, Karl August of Saxe-Weimar. Baron Humboldt was very fond of the bird, and returning home the other day from a dinner-party, he was disagreeably surprised by finding the parrot sitting droopingly on his perch. 'Well, Jacob,' he said, approaching the cage, 'which of us two is likely to die first?' 'Pray, your excellency,' remarked his old valet, 'do not speak to the bird of such serious matters.' Humboldt turned away silently, taking up a book. Half an hour afterwards the bird suddenly turns round, looks at its master, and—drops down dead. At this moment poor black poll is being stuffed at the University Museum for his afflicted survivor."

At the charitable sale held in Paris, at the Hotel Lambert, by the Princess Casariska in favor of the distressed Poles, Madame George Sand held a stall and displayed a quantity of small articles in linen and embroidered muslin. Baron James de Rothschild happening to pass, the fair saleswoman addressed him with the usual request to purchase something. "What can I buy?" said the Baron, "you have nothing that I can do anything with. But stay, an idea strikes me. Give me your autograph; sell me that." Madame Sand took a sheet of paper and wrote the following words: "Received from Baron James de Rothschild the sum of one thousand francs for the benefit of the distressed Poles. George Sand." M. de Rothschild read it, thanked her, and presenting a note for the sum mentioned, passed on with the autograph, highly gratified.

TRICKS OF THE LOTTERY GAMBLERS.—A dispatch appeared in the Philadelphia papers on Tuesday, saying that a "well known politician in that city" had drawn the \$30,000 prize in the Delaware State lottery. No such man is to be found, and it is believed to be an advertising dodge of the lottery dealers. It happens somehow that the big prizes are never drawn. It is said that the lottery men in some cases bribe men by a few hundred dollars to allow it to be understood that they have drawn prizes and received the money.

UNITED IN DEATH.—A few days since was seen in Portsmouth, Ohio, the solemn spectacle of a funeral, in which were two hearsees in succession, bearing to their last resting-place the remains of a husband and wife, who, after a pilgrimage together of forty-five years, had together, on the same morning, gone upon that long journey from which no traveler outwardly returns. The husband was Mr. Richard Fitzgerald, at the age of eighty-seven. He died in the house which his grandfather built, and in which he and his mother were born; and till the last week of his life, he occupied the room which was his birth-place, and that of his mother. He never entered a rail-car or stage-coach in his life. By his first wife, who died about fifty years ago, he had six children, most of whom arrived at mature years, but have all been dead for the last fifteen years.

The Massachusetts Society for the Promotion of Agriculture, advocate and practice the circulation of trade for the benefit of farmers.

Dr. Bailey, the editor of the *Naval Era*, who has been seriously ill for some time, intends to go to Europe early in the spring.

The St. Louis *Republican* furnishes a letter from Salt Lake, 14th ult., stating that Judge Sinclair and Chadbourne will leave the territory in the spring, satisfied that their presence as Federal officers in administering law is merely farcical.

How A MAN'S SIGN FIND HIM OUT.—Some six months ago, a stranger entered a New Haven Bank, during business hours, and stole a package of \$2,300 in bills and escaped. The fellow has been discovered in the prison at Sing-Sing, New York, where he has been committed for a subsequent crime.

WHEN EASTER COMES.—It will be interesting to learn that Easter, which will be on the 24th of April this year, last fell on that day in 1791, and will not fall on the same date again till 2011. Since the introduction of the Gregorian Almanac the day has only been the case in the years 1639, 1707, and 1791. The period in which Easter can fall twice from the 22d of March, (earliest date), to the 25th of April, (latest date), leaving thirty-five different days for the celebration of this festival. In this century Easter will fall only once (1896) on the latest date, the 25th of April. —N. Y. *Com. Adv.*

From Europe.

The *Canada* arrived at Halifax on the 21st inst., bringing one week later news from Europe. The principal item of intelligence was the speech delivered by Napoleon at the opening of the French Legislature, which was by some parties considered warlike, and produced considerable agitation in the money market.

ITALY.—Milan letters describe continued military preparations on a large scale, especially in artillery.

Spain.—In the Lower Chamber a Deputy asked the Government if it knew anything of the bill presented in the United States Congress, relative to the purchase of Cuba, and if it would communicate to the Chamber any correspondence which might have taken place with France and England on the subject.

The Minister of Finance replied that he could not answer the inquiry without consulting his colleagues.

FRANCE.—It was reported that the population of Hérat had expelled the English Commissioners.

INDIA AND CHINA.—The Calcutta mail of January 9, and Hong Kong of December 30, had reached England, and the American portions of the same from the *Canada*.

The campaign in Cuba was considered nearly over, the rebels being hopelessly beaten everywhere.

The Governor-General had issued a decree for disarmament of the whole of Upper India.

Small fortifications are to be erected at every station in the north-west, so as to render the route of treasure secure, and the measure of European both difficult and hazardous.

REMARKABLE PREMONITION.

BY A WITNESS.

In the year 1829, when the present state of Alabama was a comparatively wilderness, a gentleman by the name of Saunders came from a neighboring state into one of its eastern counties, in quest of a place of settlement. He was well dressed and well educated, and traveled alone.

At the close of a fatiguing day's ride, he stopped at a house of entertainment, which was the nucleus or central point of a straggling backwoods village, containing some 200 or twenty inhabitants. The host was a grim, sour-faced man, with small, sunken-looking eyes, which twinkled like burning points between the heavy fringe of the pottered eyebrows. The tavern building seemed to have been left in an unfinished state by the workmen and looked rickety and old for want of paint and repairs.

On entering the parlor, which was a dingy half-lighted apartment, Mr. Saunders found a few men, very ordinary both in dress and appearance, waiting to catch the gossip and news of the neighborhood. He seated himself in their midst, and awaited in silence the announcement of supper.

After eating a hearty meal, feeling both fatigued and drowsy, he requested to be conducted to his room. The landlord, taking a lamp in one hand and the middle-bag of the traveler in the other, went out of the bar-room into the yard, requesting Mr. Saunders to follow him.

At the extreme end of the tavern building they ascended a flight of rude steps to an upper story. Entering a narrow dark passage, Mr. Saunders was shown into a small, uncomfortable room, furnished with a bed, a chair, and a small table. The landlord bade him good night, and retired.

As the door of the room was without lock or fastening of any sort, Mr. Saunders placed the table and chair against it, blew out the light, and lay down.

Overcome with fatigue and drowsiness, he soon fell asleep, but almost immediately awoke quivering in every limb, and in a state of extreme mental perturbation. He had dreamed a vivid and most frightful dream.

In his vision he saw a man, grim and dark, ascending the outer steps of the passage which led to his room. He bore a long glittering knife in his hand and came up the steps with a slow and silent tread. At sight of him a feeling of apprehension—a premonition that danger was at hand—came over the dreamer. He sprang out of his bed, opened his door, and stepped out into the passage. Opposite his room he saw another door, through which he felt impelled to seek an escape. Opening it, he saw a table in the middle of the floor, over which he saw the timber of a bedstead were extended, the cord hanging down to the floor beneath. As he was in the act of seizing this to let himself down, he awoke, and found that it was all a dream. He was still in bed, and the chair and table remained in the position he had placed them against the door.

After revivifying the dream in his mind for a few moments, his nerves became quiet, and he again fell asleep, dreaming the identical dream over, and awoke, as before, trembling and affrighted.

He got out of bed, removed the chair and table from the door, and opening it, saw what he feared to observe before, that there was another door, close opposite to his room.

The full moon had risen and lit up the passages and upper room of the inn, which were without shutters, with the radiance almost of day. Certainty and the excitement of the dream prompting, he stepped across the passage and gave the opposite door a gentle push with his hand. It flew wide open, and displayed to the eyes of the now startled traveler the very objects and arrangements he had seen in his dream. In the middle of the room there was a large hole, made by the removal of a short piece of plank, across it lay the uncoiled timber of a bedstead, from which depended a stout rope, that reached almost to the floor below.

Thoroughly alarmed by the literal and utterly unexplained verification of his dream, Mr. Saunders returned to his own room, drew himself up straight, and with his middle-finger thrown over his arm, stepped out upon the platform at the head of the stair steps. His intention was to leave the tavern, and, if possible, get lodgings for the night at a respectable lodging-house he had passed on the outskirts of the village. The next morning he could send for his horse and pay his bill by a messenger, and thus avoid explanations, which might prove unpleasant both to the landlord and to himself.

The shadow of a large tree, which stood a few yards distant from the end of the building, fell upon the platform, and nearly half of the stair steps. A brilliant moonlight shined on the yard and all other objects on that side of the tavern.

Just as Mr. Saunders stepped out on the platform, he saw a man come round the corner of the house. He had a large butcher's knife in his right hand, and looked wickedly around him as he advanced. As soon as he came to the bottom step, he began to ascend the stairs with a slow and silent tread. In appearance, movement, and weapon, he was the exact counterpart of the monster seen by Mr. Saunders in his dream.

What was the traveler to do, unarmed as he was to escape the threatening peril? He felt glad to the spot upon which he stood by the very immensity of the danger which apparently confronted him. To leap from the platform to the earth would imperil both life and limb. A face-to-face encounter with an armed man could only end in his being desperately wounded or immediately killed. Nor was there even time to escape through the room with the whole in the door, for the desperado had already mounted to the highest illuminated step, and was only a few feet distant from Mr. Saunders.

Summoning all the resolution he could command, he cried out:—

"Who comes there?"

Startled by the cry, the man threw up his face, and Mr. Saunders at once recognized him as the landlord of the inn. Without saying a word, he turned, and almost ran down the steps. Saunders then ran to the house on the outskirts of the village, where, after some delay, he procured lodgings for the night.

Early the next morning, he sent a messenger for the horse with which

to pay his bill. He made no mention of the occurrence of the previous night, and, as soon as his horse was brought mounted him, and resumed his journey.

Some years afterward, he met his former host, face to face, upon one of the streets of Columbus, Ga. They immediately recognized each other, but in a moment the quondam landlord threw down his eyes, seemed much abashed, and hurried quickly by without saying a word.

Was a murder really meditated in this case? and was the dream which aroused the intended victim a veritable premonition sent to rescue him from impending death? These are questions which the writer will not undertake to answer. He can touch, however, for the literal truth of the facts here related. They were communicated to him by the Rev. R. M. Saunders, of Alabama, son of the gentle man to whom the monitory dream was vouchsafed.

ACROSS THE ATLANTIC IN SIXTY HOURS.

Prof. Steiner, the young American aeronaut, that made an aerial flight from Cincinnati to New York last Fall, alighting in a neighboring corn field, has been engaged for some time in attempts to solve the problem of aerial navigation, and, it is thought, has been successful. The *Nova News* announces that he is about to make a practical application of the result of his experimenting. The editor of that paper has been shown the plans and specifications of a monster airship, designed to cross the Atlantic in sixty hours, for the construction of which Prof. Steiner desires to secure the aid of Congress. The general idea of the plan for its construction is thus given:

The bottom is to be of thin sheet copper, weighing not more than half a pound to the square foot. It is to be cigar shaped, very much like the *Winnans* steamer, 300 feet long and 80 feet in diameter at the centre, tapering toward each extremity. Beneath this balloon is to be suspended by wire cables, a platform of the same conical shape with the balloon itself. On the central part of this platform is to be placed the machinery of the airship and the cabin for passengers. The surface measure of the balloon will be 151,425 square feet, and its total weight will be 37 and a half tons. It will contain 2,894,400 cubic feet of gas, which will support in the air a weight of 85 and a half tons. The platform, cabin, machinery, etc., are estimated at 18 tons, leaving power enough to elevate 21 tons passengers, freight and ballast.

It is proposed to propel this vessel by means of large paddles or fans, to work in the air as the paddle of a steamboat work on the water. There is to be one wheel on each side of the vessel, and at the stern is to be a screw propeller, all of these to be worked by steam engines placed at the center of the platform. The side wheels have the paddles so arranged as to fold up like a lady's fan as they enter the wheel-house above, and to unfold again as they strike the air in the desired direction. There are to be three small oscillating engines, of five horse power—one for each wheel.

To confine the balloon to a given height above the water, it must be evenly ballasted, attached to a copper float in the water, connected to the platform underneath the airship by a coil of wire rope. An ingenious contrivance, which can not be satisfactorily explained on paper, is attached to the platform, whereby the balloon is as certainly steered as a vessel in the water.

Prof. S. thinks he has effectually overcome the two great difficulties encountered by all experimenters in aerial navigation, viz: the expansion and contraction of gas, and the difficulty in exhausting the common air from the balloon with rigid sides, without having it crushed. The means used to obviate these difficulties, we have not the space to explain; but, suffice it to say, the process seems wholly practicable and effective.

It is calculated that, with head winds, a speed of 40 miles an hour can be obtained with this airship, and with favorable gales the speed would be increased to 100. Prof. S. estimates the cost of building such a balloon at \$40,000.

ACTION OF WAVES.

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| Ashe —Duty: 15 p. ct. ad val.
Per 100 lbs. 5 25
Per 100 lbs. 5 75 | Bread —Duty: 15 p. ct. ad val.
Per 100 lbs. 4 00
Per 100 lbs. 4 00
Per 100 lbs. 4 00
Per 100 lbs. 4 00 | Bristles —Duty: 4 p. ct. ad val.
Per 100 lbs. 23 00 | Candles —Duty: 15 p. ct. ad val.
Per 100 lbs. 42 00
Per 100 lbs. 42 00
Per 100 lbs. 42 00
Per 100 lbs. 42 00 | Cocoa —Duty: 4 p. ct. ad val.
Per 100 lbs. 11 00
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Per 100 lbs. 11 00 | Coffee —Duty: 15 p. ct. ad val.
Per 100 lbs. 14 00
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Per 100 lbs. 14 00 | Flax —Duty: 15 p. ct. ad val.
Per 100 lbs. 5 00 | Fruit —Duty: not d'd. 30. Dry F. & P.
Per 100 lbs. 4 25
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Per 100 lbs. 15 00 | Hides —Duty: 4 p. ct. ad val.
Per 100 lbs. 27 00
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Per 100 lbs. 27 00 | Honey —Duty: 24 p. ct. ad val.
Per 100 lbs. 5 00
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Per 100 lbs. 5 00 | Hope —Duty: 15 p. ct. ad val.
Per 100 lbs. 10 00
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Per 100 lbs. 37 00
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Per 100 lbs. 37 00 | Leather —Duty: 15 p. ct. ad val.
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to pay his bill. He made no mention of the occurrence of the previous night and, as soon as his horse was brought, mounted him and resumed his journey.

Some years afterward, he met his former host, face to face, upon one of the streets of Columbus, Ga. They immediately recognized each other, but in a moment the quondam landlord threw down his eyes, seemed much abashed, and hurried quickly by without saying a word.

Was a murder really meditated in this case? and was the dream which aroused the intended victim a veritable premonition sent to rescue him from impending death? These are questions which the writer will not undertake to answer. He can vouch, however, for the literal truth of the facts herein related. They were communicated to him by the Rev. R. M. Saunders, of Alabama, son of the gentleman to whom the monetary dream was vouchsafed.

ACROSS THE ATLANTIC IN SIXTY HOURS.

Prof. Steiner, the young American aeronaut, that made an aerial flight from Cincinnati to New York last Fall, alighting in a neighboring corn field, has been engaged for some time in attempts to solve the problem of aerial navigation, and, it is thought, has been successful. The *Xenia News* announces that he is about to make a practical application of the result of his experimenting. The editor of that paper has been shown the plans and specifications of a monster airship, designed to cross the Atlantic in sixty hours, for the construction of which Prof. Steiner desires to secure the aid of Congress. The general idea of the plan for its construction is thus given:

The bottom is to be of thin sheet copper, weighing not more than half a pound to the square foot. It is to be cigar shaped, very much like the *Wynans* steamer, 800 feet long and 80 feet in diameter at the centre, tapering toward each extremity. Beneath this balloon is to be suspended by wire cables, a platform of the same conical shape with the balloon itself. On the central part of this platform is to be placed the machinery of the air-ship and the cabin for passengers. The surface measures of the balloon will be 151,425 square feet, and its total weight will be 37 and a half tons. It will contain 2,894,460 cubic feet of gas which will support in the air a weight of 85 and a half tons. The platform, cabin, machinery, etc., are estimated at 18 tons, leaving power enough to elevate 21 tons passengers, freight and ballast.

It is proposed to propel this vessel by means of large paddles or fans, to work in the air as the paddles of a steamboat work on the water. There is to be one wheel on each side of the vessel, and at the stern is to be a screw propeller, all of these to be worked by steam engines placed at the center of the platform. The side wheels have the paddle so arranged as to fold up like a lady's fan as they enter the wheel-house above, and to unfold again as they strike the air in the desired direction. There are to be three small oscillating engines, of five horse power—one for each wheel.

To confine the balloon to a given height above the water, it must be evenly ballasted, attached to a copper float in the water, connected to the platform underneath the air-ship by a coil of wire rope. An ingenious contrivance, which can not be satisfactorily explained on paper, is attached to the platform, whereby the balloon is as certainly steered as a vessel in the water.

Prof. S. thinks he has effectually overcome the two great difficulties encountered by all experimenters in aerial navigation viz: the expansion and contraction of gas, and the difficulty in exhausting the common air from the balloon with rigid sides, without having it crushed. The means used to obviate these difficulties, we have not the space to explain; but, suffice it to say, the process seems wholly practicable and effective.

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|---|--|
| Ashe —Duty: 15 p. ct. ad val.
Per 1st sort, 100 lb. 5 62 1/2 @
Per 1st sort, 100 lb. 5 75 @ | Leather —(Hides)—Duty: 15 p. ct. ad val.
Calf (1st) 12 1/2 @
Calf (2nd) 12 1/2 @
Calf (3rd) 12 1/2 @
Calf (4th) 12 1/2 @
Calf (5th) 12 1/2 @
Calf (6th) 12 1/2 @
Calf (7th) 12 1/2 @
Calf (8th) 12 1/2 @
Calf (9th) 12 1/2 @
Calf (10th) 12 1/2 @ |
| Bread —Duty: 15 p. ct. ad val.
Per 100 lb. 4 @
Per 100 lb. 3 @
Per 100 lb. 2 1/2 @
Per 100 lb. 4 1/2 @ | Lime —Duty: 15 p. ct. ad val.
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @ |
| Brick —Duty: 4 p. ct. ad val.
Per 1000 23 @ | Molasses —Duty: 24 p. ct. ad val.
New Orleans, per gal. 4 @
Cuba, per gal. 4 @
Cuba, per gal. 4 @
Cuba, per gal. 4 @ |
| Candles —Duty: 15 p. ct. ad val.
Per 100 lb. 4 @
Per 100 lb. 5 @
Per 100 lb. 5 @
Per 100 lb. 5 @ | Nails —Duty: 15 p. ct. ad val.
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @ |
| Cocoa —Duty: 4 p. ct. ad val.
Per 100 lb. 11 @
Per 100 lb. 11 @
Per 100 lb. 11 @ | Oils —Duty: 15 p. ct. ad val.
Sperm (foreign) 15 @
Sperm (domestic) 15 @
Sperm (foreign) 15 @
Sperm (domestic) 15 @ |
| Coffee —Duty: 15 p. ct. ad val.
Per 100 lb. 14 @
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Per 100 lb. 14 @ | Provisions —Duty: 15 p. ct. ad val.
Pork, mess, per bbl. 15 @
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| Flax —Duty: 15 p. ct. ad val.
Per 100 lb. 8 @ | Rice —Duty: 15 p. ct. ad val.
Per 100 lb. 1 @
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| Fruit —Duty: not ad val. Dry F. 5 p. ct. ad val.
Per 100 lb. 4 25 @
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Per 100 lb. 7 @ | Salt —Duty: 15 p. ct. ad val.
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| Flour —Duty: 15 p. ct. ad val.
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| Hides —Duty: 4 p. ct. ad val.
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @ | Tea —Duty: 15 p. ct. ad val.
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @ |
| Honey —Duty: 24 p. ct. ad val.
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @ | Wool —Duty: 24 p. ct. ad val.
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @
Per 100 lb. 1 @ |

